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Modesty and Moderation
to 50 OF THE no BALC
DISSENTERS

Set in a true Light ;

OR, A

SPECIMEN

OF THEIR

PROPOSALS

FOR A

COMPREHENSION:

CONTAINING

I. Their **SCRUPLES.**

II. Their **DEMANDS of REDRESS.**

*Humbly offer'd to the Consideration of the Mode-
rate Sons of the Church of England.*

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Their Scruples.

THEY affirm, That the *Common-Prayer* or *Liturgy* of the Church of *England*, as it is enjoin'd as a Form for all sorts of People to pray by, is too much a Confinement, and Stinting of the Spirit, which God of his unconfin'd Goodness affords to all Conditions of Men, if duly sought for, as well the Unlearned as the Learned; besides they hold it has too great Congruity with the *Mass-Book* of the *Idolatrous* Church of *Rome*, and therefore cannot, without *Scruple*, join with us in the Worship of God thereby.

II.

They say, that *Episcopacy* or the *Hierarchy* of the Church of *England*, derives its Original from the Church of *Rome*, and has no warrantable Foundation in Scripture, and therefore look upon the Continuance of it as a Blot upon the Reformation, and a Hindrance to Men of rare Parts and Abilities, who labour daily in the Word and Doctrine of our Lord and Saviour Jesus Christ.

III.

Bowing to the Altar, and at the Name of *Jesus*, they say, is *Anti-Christian*, and a Tenet of the *Idolatrous Church of Rome*. It gives great Offence to *tender Consciences*, and being a sort of *Jewish Ceremony*, they hope it is of Course to be disus'd.

IV.

Organs, or other Musick, they think highly unbecoming the Place of God's Worship; the Ears and Hearts of the Hearers, especially of the younger Sort, being more taken with the Melody of the Instruments, than any Worship of God contain'd therein. It might besit the *Jewish Church* under the Government of a *David*, a Delighter in Musick, but they believe no ways agreeable to the Service of God under the *Christian Oeconomy*.

V.

The *Surplice* us'd in Divine Service, they look upon as another Relick of *Popery*; and tho' they do not think it contains either Good or Hurt in itself, yet since it gives Offence to many good, but *scrupulous Christians*, they desire it may be left off.

VI.

They look upon S. *Athanasius's Creed* as compos'd in Passion, when he was forc'd from his Bishoprick by the *Arians*, and therefore contains in it such Expressions, as give great Occasion

sion of Distaste to all such as are not either too much bigotted to Set Forms, or cannot, in all things, come up to the Height of his Notions of a *Trinity in Unity*, which yet they do not wholly deny.

VII.

The *Changing of Posture* so often in Divine Service is another thing they judge indecent, and not warranted by the Word of God, and gives great unquiet to *tender Consciences*.

VIII.

The Frequency of *Responses*, in the *Liturgy*, and other Parts of the *Common-Prayer*, with the *Tautologies* therein us'd, give great Interruption to the Currency of Devotion, which should not be broke in upon by so many Interludes, to the great Disturbance of the Minds of those pious and devout *Christians*.

IX.

The *Cursings* read in the Church on particular days, give great Umbrage to *weak and tender Consciences*, and deter them from the Worship and Service of God, by injecting Scruples and Doubts into their otherwise well-prepar'd Minds, and therefore they desire they may be rejected.

X.

The *Thirty nine Articles* and *Homilies* of the Church of *England*, as they contain some things very commendable, so they contain many things
which

which hinder them from joining with the Church; as particularly their pressing the *Absolute Doctrine of Passive-Obedience and Non-Resistance*, which, they are of Opinion, ought to be restrain'd to the Act of Settlement.

XI.

Bells and Steeples in the Churches, being a *Popish* Innovation, as they say, they are of Opinion they are no ways essential to a Church, and therefore ought to be laid aside as a Nuisance. One excepted, which should be call'd *the Saints Bell*, to be hung in some Place distant from the Church, to call the People together at the proper Times of Divine Service; and for such other Uses, as shall be appointed by a *general Assembly* of Divines.

XII.

That the Doctrine of *Divine Right* and *Hereditary Succession*, be perstring'd, and sparingly mention'd among us, to prevent the irritating of *tender and scrupulous Consciences*.

These their *Scruples*, and what others may be thought fit to be objected at a *general Convocation* of Divines, of all Opinions; they humbly leave to the Consideration of all the *Sober and Moderate* Part of the Church of *England*, in order to a *Comprehension*.

Their

Their Demands of Redress.

Besides an Exemption from all the foregoing
Scruples, they demand,

I.

THAT all the good *Protestants* of *England*, called *Dissenters*, may, by an Act of Parliament, be made a Part, and comprehended within the Pale of the *Establish'd Church* of this Kingdom; and that all Marks of Distinction by *Seets* or *Parties*, may for ever cease, the Act of *Toleration* be abolish'd, and the Church be made entirely one.

II.

That the *Act of Settlement*, upon *Revolution-Principles*, be farther established, if the three Estates of the Nation shall so think fit.

III.

That *Episcopacy* terminate with the Lives of the present Possessors; and that the Government of the Church, for the time to come, be left to the Power of a *general Synod* or *Convocation*, agreeable, as they pretend, to *Primitive Practice*.

IV.

That Persons of known *Moderation*, be always placed at the Helm of Government, that the *Establishment* may never be in Danger for the future.

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V.

That no Person or Persons be admitted into any Employment in the Government, that hold the Doctrines of *Absolute Passive-Obedience* and *Non-Resistance*, or any other *High-Flying* Principle, that may, in time to come, shake or endanger such an happy Settlement,

VI.

That all Disturbers of such a happy Settlement be proceeded against as *Popish Recusants*, and Enemies to their Native-Country, and their Estates sequester'd, and given to such as shall deserve well of the Government.

VII.

That the Writings of Sir Roger *L'Estrange*, *Sacheverell*, and all others of that *High-Strain*, be not only burnt, but perstring'd by Act of Parliament, that all others may be deter'd from writing in that Manner for the future.

VIII.

That an Act of Oblivion be pass'd for the exempting from Punishment, all *Dissenters*, for any Crime or Crimes they are or may be suppos'd to be guilty of, for or by reason of their having defended their Religion and Principles.

With whatever else shall be thought necessary to be demanded on their Behalf, in a general Assembly or Convocation.

F I N I S.